



PER BV 2580 .R44 v.64-95

Neglected Arabia



Digitized by the Internet Archive
in 2015

Neglected Arabia



Contents

FIVE YEARS TOO SOON.....	CHAS. F. SHAW
REEDVILLE ON THE EUHRATES.....	REV. G. J. PENNINGS
ARAB BABIES	MRS. H. G. VAN VLACK
PUBLIC SCHOOLS IN BAHREIN.....	REV. G. D. VAN PEURSEM
SKETCHES OF WOMEN'S MEDICAL WORK.....	MRS. H. R. L. WORRALL
AN "AT HOME" IN ARABIA.....	MISS J. A. SCARDEFIELD
MISSION NEWS.	

The Arabian Mission

TRUSTEES

Rev. J. G. Fagg, D.D., <i>Pres.</i> ,	Rev. J. P. Searle, D.D., <i>Vice-Pres.</i> ,
Rev. Lewis Francis, D.D.,	Rev. J. H. Whitehead,
Rev. T. H. Mackenzie, D.D.,	Mr. John Bingham,
	Mr. E. E. Olcott.

HONORARY TRUSTEES

W. A. Buchanan, Esq., London, England.
Dean V. C. Vaughan, M.D., Ann Arbor, Mich.

OFFICERS

Rev. W. I. Chamberlain, Ph.D., <i>Foreign Sec.</i> ,	25 East 22d Street, N. Y.
Rev. E. W. Miller, D.D., <i>Home Sec.</i> ,	25 East 22d Street, N. Y.
Mr. W. H. Van Steenberg, <i>Treasurer</i> ,	25 East 22d Street, N. Y.
Rev. J. L. Amerman, D.D., <i>Asst. Treas.</i> ,	25 East 22d Street, N. Y.

MISSIONARIES

Rev. and Mrs. James Cantine,	Busrah, P. G.	Evangelistic Work.
Rev. and Mrs. S. M. Zwemer,	Cairo, Egypt.	Literary Work.
Dr. and Mrs. H. R. L. Worrall,	Maskat, Arabia	Medical Work.
Rev. Fred J. Barny,	Maskat, Arabia.	Evangelistic Work.
Mrs. F. J. Barny,	25 East 22d St., N. Y. City.	On Furlough.
Rev. Jas. E. Moerdyk,	Bahrein, P. G.	Evangelistic Work.
Rev. and Mrs. J. Van Ess,	Busrah, P. G.	Educational Work.
Miss J. A. Scardefield,	Bahrein, P. G.	Women's Evan. Work.
Miss Fanny Lutton,	Maskat, Arabia.	Women's Evan. Work.
Dr. and Mrs. A. K. Bennett,	Busrah, P. G.	Medical Work.
Mr. and Mrs. Dirk Dykstra,	Maskat, Arabia.	Evangelistic Work.
Dr. and Mrs. C. S. G. Mylrea,	Kuweit, P. G.	Medical Work.
Rev. Gerrit J. Pennings,	Orange City, Ia.	On Furlough.
Rev. E. E. Calverley,	Kuweit, P. G.	Evangelistic Work.
Mrs. E. E. Calverley,	Kuweit, P. G.	Women's Medical Work.
Dr. P. W. Harrison,	Bahrein, P. G.	Men's Medical Work.
Rev. G. D. Van Peurse,	Bahrein, P. G.	Educational Work.
Mrs. G. D. Van Peurse,	Bahrein, P. G.	Supt. Mason Mem. Hosp.
Miss Sarah L. Hosmon, M.D.	Maskat, Arabia	Women's Medical Work.
Dr and Mrs. H. G. Van Vlack,	Bahrein, P. G.	Language Study.
Miss Gertrud Schafheitlin,	Bahrein, P. G.	Language Study.

Representatives of University of Michigan Christian Association.

Miss M. C. Holzhauser,	Busrah, P. G.	Nurse.
Mr. P. C. Haynes,	Busrah, P. G.	In Business.

Address all letters to Missionaries in the field, Via Bombay.

The Arabian Mission depends for its support and the extension of its work, not on the treasury of the Board of Foreign Missions of the Reformed Church in America, though under its care and administration, but upon contributions specifically made for this purpose. The churches, societies and individuals subscribing are not confined to the Reformed Church. Members of other denominations are among its supporters and its missionaries. Regular gifts and special donations are invited from all who are interested in Mission work in Arabia. Regular contributors will receive quarterly letters and annual reports, without application. All contributions, or applications for literature or information, should be sent to "THE ARABIAN MISSION," 25 East 22d Street, New York.

Neglected Arabia

Missionary News and Letters

Published Quarterly by

THE ARABIAN MISSION

Five Years Too Soon

CHAS. FARQUHAR SHAW, E.E.B.

When we arrived in Arabia nearly two and a half years ago, we were questioned from all sides as to why we had come to such a country. We gave our reasons for attempting to establish a business in Busrah, and did our best to satisfy the curiosity of the inquiring ones. Now that we have decided to leave Busrah, we are again being plied with the interrogatives "how," "why," "when," and "where."

Before giving any reasons let me briefly run over the history of the Busrah Scheme: About five years ago the Students' Christian Association of the University of Michigan came to the realization that they were doing next to nothing for foreign missions. Having talked over the situation with a number of friends, the secretaries of the Association decided that something must be done to interest the student body. A committee was formed, meetings were held, entertainments were given, prominent speakers were brought to Ann Arbor—all in the interests of foreign missions.

After a careful consideration of the whole missionary problem, it was decided to do something for Arabia. Several conferences were held with the members of the Arabian Mission Board, and Busrah was selected as a suitable place to commence a medical work. The Committee chose Dr. Van Vlack as their first medical missionary and arranged to pay his expenses and salary on the field.

It was also decided to carry on an educational and industrial work in connection with the scheme, and that is why the firm of Shaw and Haynes set up an engineering business in Busrah. Mr. Haynes, Mrs. Shaw and myself came out at our own risk and expense and attempted to start a business that would support us on the field so that we could ultimately give all or most of our time to educational work.

From a business point of view, this was rather a risky undertaking. We had no clear ideas about the country, very little information concerning the business prospects and labor conditions in Busrah, and only a slim capital behind us. Many will blame us for setting out on such an enterprise without sufficient technical knowledge regarding the possibilities of the country. At any rate, we have found out that almost

any kind of business in Arabia is attended with serious risks, and a firm without a large capital behind it cannot hope to run a profitable business. Perhaps we showed a lack of discretion. If we had taken time to investigate, we might have made different plans that would have assured our success. However, nothing can be gained by crying over spilt milk, and as a matter of fact, it would have been an expensive undertaking to commence any investigations as to the business possibilities of Arabia. No man can give a reliable opinion unless he has seen the country for himself and has actually tried to make the Arab work!

After nearly two and a half years' experience in Busrah, I am of the opinion that we started business here five years too soon. Some of the better class Arabs are only just beginning to think about improvements for their country and the Turks seem to be doing their level best to drive all such new fangled ideas out of the Arabs' heads.



BEGINNING WORK ON MISSION HOSPITAL AT KUWEIT.
MR. SHAW SUPERINTENDING

However, there are other factors that tend to retard the development of the Persian Gulf region. In the first place, its geographical position is one of its greatest drawbacks. True enough, the nearest Indian port—Karachi—is only about six days' journey by boat from Busrah, but India produces very few articles that are required for the development of Arabia. Almost all of the machinery imported into Busrah comes from Europe by way of the Suez Canal, and is subject to high freight charges. This difficulty will be partly overcome when the Baghdad railroad is built, but in all probability it will be several years before the road is completed.

Another serious hindrance to the progress of Busrah is the fact that the rest of the world is so surprisingly ignorant of conditions existing in Arabia. Even in India people don't seem to have the remotest idea as to what is suitable and what is not suitable for this

country. In Europe the ignorance regarding things Arabian is more marked, and the Americans are absolutely hopeless. On several occasions American firms have asked us to try to sell such things as electric heaters, steam rollers, etc. Some firms have asked us to sell agricultural implements, but they want us to advance the whole of the price of the article before it is shipped from New York. They don't seem to be able to comprehend the fact that we have to try to create a demand for their goods. They are unwilling to assume any risk themselves, and are not inclined to spend money in order to investigate the field.

I suppose that the worst obstacle in the path of Arabian progress is the Arab. In many respects he is a fine fellow, but he has bad faults. In the first place he is ignorant. In the second place he is lazy. In the third place he is self-satisfied. I fail to see how one could find a worse combination than this. The Arab in general is a poor workman. He can't turn out good work and doesn't want to. If you show him how to do a thing he will tell you that he knows a better way. If you tell him that he has made a mistake, he is always ready with the lie that you told him to do it that way. If you turn your back on him, he is sitting down taking a rest.

The man who takes up a contract with Arab workmen, has a hard proposition before him. He can be sure that every man on the job is working against him and is doing his best to drag out the work. Under these conditions, it is hard to realize any profits. Yet it is possible to teach the Arab if one has a little patience. I was told that an Arab would never learn to use a shovel, but after two days of showing, scolding, praising, and pleading, I had several men who could use a shovel quite as well as any Italian workman.

Some sage has remarked that "he who knows not, but thinks that he knows is a fool—shun him." If everybody practiced this kind of philosophy upon the Arab, there would not be much hope for him. I firmly believe that he can be taught, and until he is taught, the country will continue to stagnate.

As far as I can see, the development of Arabia depends upon three things—opening of railroads to and through the country, the enlightenment of the rest of the world concerning Arabia, and the enlightenment of Arabia concerning the rest of the world. These things can't be done in a day. They require time and money.

Busrah has wonderful prospects before it, and in another five years it should begin to develop. But at the present date we find it impossible to get enough business to pay for the high cost of living in the city, and on that account we find it necessary to return to America.

Taking all things into consideration, I am glad that we came to Busrah. Our experience and investigations have been bought at a high price, but they will be of considerable value to the men in Ann Arbor who are doing their best to help the cause in Arabia. Our leaving Busrah does not mean that the interest in the Michigan Scheme will die out. On the contrary, the Committee in Ann Arbor has doubled its efforts, and is filled with determination to carry on the work to a success. It is my earnest hope and prayer that the Michigan Scheme will receive God's richest blessing.

Reedville-on-the-Euphrates

REV. G. J. PENNINGS

The traveler on the river steamer from Busrah to Baghdad is surprised at the scarcity of population between Kurna and Amara. The palm trees soon cease, and on the low level plain on either side of the Tigris he sees only an occasional small village. One naturally expects the same condition to exist on the Tigris's sister river. So that one is again surprised to find that on the contrary, the region is quite populous. Here the gardens of thriving date palms extend as far as Madina, a distance of about fifteen miles, and are literally filled with numerous villages. In fact, in some places the whole garden appeared to be one vast village. No one knows the exact number of inhabitants, but it must run into the thousands.

Soon after Madina the country becomes one vast swamp on both sides of the river. The Tigris confines itself relatively well within its low banks, except in times of high water, but not so the Euphrates. Through many branches it pours its waters over the land converting large stretches of territory into one broad marsh, so that it is much wider at Nasaria than at Kurna, about a hundred miles further down stream.

Few inhabitants are to be expected in these interminable swamps, and for some miles above Madina there are but few. It was, therefore, with no little amazement that we came upon the large town of Kabayish. Varying in width from three to four hundred yards, it extends along the north bank of the Euphrates a distance of three, if not four, miles. A grove of palm trees extends the whole length of the village. We were the more surprised because it is surrounded on all sides by swamps and the River; while the opposite side of the River is one vast swamp. It seemed most remarkable that a strip of high ground should extend for such a distance along the north bank of the River only, though it seemed less remarkable that people should choose such a favorable site for a dwelling-place in the midst of such swamps.

We were traveling in company with some government inspectors, also bound for Nasaria. Our party landed to stay over night with Sheikh Salim Khaïoun, who entertained us most hospitably.

Kabayish is in very deed a cane city. Practically every building from the large guest house to the smallest hut is constructed of the reeds with which the marshes are covered. The guest house, which is also the city hall of the place, deserves special mention. It is composed entirely of cane. It is fully 85 feet long, and 20 feet wide and 15 feet high beneath the center of the arches. These arches are composed of bundles of cane, about three feet in diameter at the bases, tapering gradually to about a foot in thickness where they meet overhead. In all there are some 18 of these graceful arches. Smaller bundles of cane are laid crosswise and to these the covering mats, also made of the marsh reed, are secured. The floor is also covered with cane mats. We asked how much it had cost to put up the building. The answer was, "Nothing. We get the cane for nothing from the swamps." In communities like these time is not reckoned as having any value.

After asking various individuals a few times how many people there were in the city, and getting answers like, "Many," and "God knows," the Sheikh told me there were as many as 20,000. A city of 20,000 people within comparatively few miles of Busrah and yet almost unknown and hardly mentioned on maps!

Upon asking the meaning of the name Kabayish, we incidentally came upon the secret of the long ridge of higher ground on which the village is built. We were told it comes from a word "kabash" meaning to "build up with cane and mud." Thus the whole place is artificial and we were told the place is at least eighty years old. In fact, Kabayish in a humble way reminds one of Venice. The elevated ground is intersected by innumerable creeks of varying width, which cut the town up into groups of a few houses each. These creeks, evi-



THE GUEST HOUSE AT KABAYISH

dently, were formed by the removal of the earth to form the adjoining patch of higher ground. Because of these creeks it is impossible to walk any distance in a straight course. The means of conveyance is the "mashuf," a canoe-shaped boat constructed of light planks and made water-tight by a covering layer of pitch. These boats skim over the water very lightly, but they are so unsteady that it has been well said that the traveler ought to wink with both eyes at the same time lest the boat lose its balance. Long use has made the men and especially the women expert in handling it.

The Sheikh was most generous in our entertainment. At night he made us quite a feast. Besides a huge platter of rice, the size of a wagon wheel, there were some seventy smaller dishes, filled with

various preparations of rice, meats, gravies and sweets. Nor was he less cordial in the morning, when he accompanied us as far as our boat went.

Though Shias, the people were far less fanatic than people of that sect usually are. They ate and drank freely with us, making no more distinction than if they had been Sunnis.

During the course of the evening we had quite a long argument with the Sheikh on religious matters. He was quite an intelligent man. I was surprised to hear him take the advanced position that the Jesus we worship and the Isa of the Koran are not the same, because the New Testament does not contain their alleged prophesy about Muhammad. One remark he made is worthy of record, for it illustrates the attitude of mind ignorant Muhammadans very frequently take with reference to our civilization. He said, "You people are far advanced in inventions and manufactures, things of which we are ignorant, but when it comes to religion, then we know a little something."

Arab Babies

MRS. H. G. VAN VLACK

There is great rejoicing in an Arab home when a little son is born into it. Every one in the immediate family feels as if he or she had



THE MISSION BABIES

(Left to right) GRACE, ALFRED, NORMAN, GERTRUDE AND MATTHEW

just bestowed some great boon upon humanity. The relatives, even the nearest, treat the mother with far more respect and consideration if she has a son than if she has a daughter. The mother knows that she has a firmer hold on her husband's affections and a more dignified

position among her associates and in her household simply because she has a little man-child.

The father is assured that now his name will go on, that his own son will carry on his line of affairs, and that he will have a strong arm to lean upon when he is old. It is a great humiliation for him among his fellows if he has no son. They have a saying, "Our sons are our sons, but the sons of our daughters are the sons of a man afar off."

But for the poor little daughter there is seldom, if ever, any welcome, and the mother is made to feel that she has done a disgraceful thing. The neighbors come in and say, "A girl! Poor thing! What can a girl do? What good is she?" The husband neglects her, if he is not more unkind. He says, "A girl! Take her and go to your mother. You have not brought forth a daughter but my mother."

When, however, it is a boy, the wife has her turn. She will put on her nice clothes, take her son in her arms and say to her lord and master: "Good-bye! I am going home to my mother." But he says, "No, because you have not brought forth a son, but my father. He is mine. Stay here."



A BEDOUIN MOTHER

The mother is not seen for forty days, as a rule, after her baby is born and she stays in the darkest and most miserable room of the house. The baby at first is put into a little black slip,—a one piece garment opening part way down the front. If it is cold he wears two of them. These little dresses are never hemmed for then the

little wearer would be sure to die. A small, close-fitting, black bonnet is put on and he is bound from his neck to his heels in any old piece of cloth. The color of the dress has much to do with the health of the child, for the devil will flee from the black and will not make him sick. He is kept bound generally until he is two or three months old. The reasons for that are, first, that the baby sleeps better if he cannot throw his arms about and get his hands into his mouth, and, secondly, his body will become more compact and solid and his back straighter.

The baby is not washed until the seventh day and then only its body. After forty days it is entirely bathed and its head not cleaned again for years. There are, however, exceptions to this rule.

When he is two years old his hair is cut for the first time if the



A MASKAT MOTHER

parents are wealthy, the hair is put in a balance and the weight in silver given to the poor. If there have been several daughters before and the son is specially prized, the Shiah parents take him to Kerbela, their holy place, and the locks are there severed.

As he grows older, he wears anklets of silver or gold. The latter are invariably plain but the silver ones are fancifully engraved and hung with tiny bells. If the parents are rich, his garments are plentifully embroidered with gold and silver thread. The bonnet, which is still worn, is often wonderfully decorated. The head must be kept covered all the time, in-doors and out, for at least two years. The head must be kept warm and dry; the feet never mind. The little girls of course, always have the head covered.

The mother sings and croons to her baby in a very pretty way. Whether it is a boy or girl, she loves it and cuddles it like mothers the world over. She sits on the floor, and while swaying the child on her lap from one side to the other, or up and down, she sings a song, making it up as she goes along. It may be about the woman pounding coffee or making bread, but she keeps time with her swaying.

These babies seem to have a marvellous capacity for sleeping. He will sleep on his mother's lap while she is gossiping with her neighbors, and all the while she is talking in a high-pitched, ear-splitting voice. It is evidently necessary for these Arab women to talk very loudly, for otherwise, since every one else is talking at the same time, they would not be able to make themselves heard.

Many and wonderful are the ways in which the Evil One works his will on these little innocent babies, and equally wonderful and wily are the methods by which the mothers ward him off. A blue-eyed person, by looking too intently at a child can make him sick. If the teeth delay in making their appearance they know there is a jinn in the back part of the throat, so the wise one puts in some filthy concoction to exorcise him. This method, however, is not generally used. The better and more efficient treatment is to rub on the head a mixture composed of the juice of a certain fragrant herb and water and vinegar. This, if rubbed when cold on the head, causes the teeth to appear after three days at the latest. If a child does not talk at the time deemed proper or the mother wants her child to talk early, it is given strong black coffee to drink.

The Arabs love their children, especially the boys, and bring them up according to the light given them. If their ideas are wrong it behooves those wiser than they to correct them. They think our ways of treating the children and caring for the babies just as absurd as we think theirs are. And perhaps a great many things are different because we are all standing on different elevations.

Public Schools in Bahrein

G. D. VAN PEURSEM

Some missions are criticised for entering too much into educational work. A passing look at the school systems of Bahrein will convince one, however, that education can justly be emphasized. And this, not only as a means toward evangelization, but even as an end in itself. That the intellectual side of the Arab needs development is all too evident. My purpose here is to give the reader some idea of the native schools so that the need of mission schools may become more evident.

First, as to location. The native school finds itself between other houses. Some are found in the bazaar, amidst the noise and bustle of Eastern trading. The smell of fish, locusts, and rotten fruit, in addition to the dunghill nearby, make the smallest whiff of fresh air impossible for the children inside. The building is generally a small, low, dark, date-stick hut, without windows to let in the light. The dim light inside comes only through a small hole used for the

door. How these young eyes can stand it is a mystery. The scholars sit on the ground along the wall, with their date-leaf mats beneath them. Here they sit and study from sunrise to sunset, six days a week, interrupted only by the noon hour, a few prayer calls during the day, the Moslem Sabbath on Friday and an occasional feast day. No time is set apart for play, as recreation is considered unnecessary. Thus the play instinct is suppressed, instead of developed. Arabs entertain little hope for the boy who spends time at play rather than at work.

The number of Bahrein school children is difficult to estimate. There is no roll kept of pupils in attendance, and so the only way of getting an estimate is by observing the size of the different schools. The lowest estimate made by Arabs is eight hundred boys and four hundred girls. The average number in a boys' school is twenty-



ARAB BOYS

five. The man in charge does not seem able to manage more. We seldom find more than one teacher in each school. The teacher knows his flock well, for he is generally held in high esteem by the family of the boys. Co-education does not seem quite proper to Arab custom and the boys and girls are generally far apart. Most of the boys in these schools come from well-to-do families. The boys of the poorer class are compelled to go out with the parents to help to make a living. The wealthier people have a certain dignity to maintain and they do so by sending their children to school, even though they do not value education as such. Under these conditions education does not remove the line of demarkation between the rich and poor as it does in many another country.

The teachers of these schools are bigoted mullas or mutawwas (i.e., he who compels to obey). They dress rather poorly and have a characteristic pale complexion as an indication of their piety. They are considered religious. They have a stern expression, especially in the presence of their pupils. The expression is emphasized when a Christian bends down to look in through the little door! These mullas know the Koran perfectly and are fairly well versed in Arabic religious literature. They are fully convinced that this knowledge is sufficient for them and those under their charge. One said to me, "There is no sin in studying other things, but what is the benefit?" In debate with Christians these teachers advance all the old arguments against the Bible and Christianity which they have learned from the more learned Moslems in India and Egypt. It is clear that they have not thought



AN ARAB SCHOOL MASTER

out the arguments for themselves, for they are readily forced into a corner.

It is needless to say that schools with such instructors teach only the Koran. That is the only text-book, although the older boys are taught the traditions privately. The beginner is started with a small book containing the Arabic alphabet and small words until it runs into the First Sura of the Koran. This sura is taught so persistently and thoroughly that most boys can recite it from memory. No other sura is entered upon until this opening chapter is mastered. The boys are taught to respect the book to the extent that it must never rest on the ground. So small stands are used to hold it. To underscore or in any way mark the Koran is considered highly disrespectful, if not sinful. All other books not in absolute accord with this infallible

text-book are despised and considered injurious to the ignorant and the young. This instruction inculcates a feeling of contempt towards Jews, Christians and people of other faiths. One may find school boys more fanatic than their fathers or their elder brothers. Hard and fast rules are laid down rather than principles. Every boy knows that it is forbidden to eat pork and to drink wine at any time and to eat or drink anything during the days of Ramadhan, but true character building is not undertaken.

The method of teaching used in Bahrein is that of endless repetition. All the pupils read aloud in a singsong tone, bending their bodies back and forth. This is interesting to see but not very pleasant to hear. Under this method it takes some boys years before they can read the Koran, while others never learn, although they can quote passages. Some are able to read the Koran but not a newspaper, even when printed in the easiest Arabic. The result is that the memory is cultivated but the other faculties are left undeveloped. This is probably one reason why the Arab does not follow the logic of the western mind.

Over against these native schools you find one mission school, far inferior as to number of pupils, but superior in all other respects. There is no need of mentioning all the points of superiority, but a few must be noted. The mission school is in a stone building, away from the filth of the bazaar. Light and fresh air can enter from all sides. The school admits all classes. Rich and poor, Jew, Christian and Moslem, all recite the same lessons together. The aim of the school is an all-round development of body, mind and soul. Instead of teaching a boy to read only one book, we teach him to read English and Arabic, whether in the Koran or not. Instead of laying down hard rules of conduct, we teach honesty, uprightness and self-reliance. Instead of endless repetition, we make a boy think out his own problems. Instead of cultivating memory exclusively, our methods develop the will, reason and affections as well. Instead of holding the Prophet of the Desert up as the infallible guide, we impress the teachings of the lowly Nazarene upon the pupil, and make Him known as the Saviour of the world.

Sketches of Women's Medical Work in Arabia, I.

Busrah, 1895—1914

MRS. H. R. L. WORRALL, M.D.

Before 1895 Dr. Eustice, Dr. Riggs, and Dr. Wyckoff all must have done some medical work among women in Busrah, as all three of these were there as physicians under the Arabian Mission, but their terms of service were very short and not enough is known by the writer of this article to give any idea of how much or how little was done for Moslem women in connection with their work. However, judging by the difficulties encountered in some of our mission stations by even medical women perhaps the work was of slow growth at that time.

Dr. H. R. L. Worrall began his work in Busrah in 1895. From the first a few women came for treatment and brought their little children. Even in those early days a few submitted to much needed operations. There were many eye cases.

In 1904 Mrs. Worrall, M.D., was appointed specially to women's medical work. She began work in a room on the ground floor of the Mission dwelling. The women patients had to wait in the court with the men patients and at first there was no special evangelistic address for them, but they heard that given by the minister. However, it was soon felt to be better that a woman should address them, and Jasmine, Busrah's first Bible woman, was engaged for this service. She read the Bible to them and prayed with them three times a week and Miss Lutton, who was at that time a language student in Busrah, spoke to them once or twice a week. Although quarters were very cramped, yet many women began to attend, but it was difficult to attend



LANSING MEMORIAL HOSPITAL (SIDE VIEW)

to any very serious cases, yet even with no nurse, and no special room for in-patients, Dr. Worrall himself did emergency cases such as amputation of arm for shark bites, stab wounds of abdomen, cases of cancer, etc.. Mrs. Worrall nursed the cases. Later on, an Indian Christian, Nurse Mary, was brought to Busrah for medical work. About this time to the great joy of the medical workers, the house next door was secured for in-patients. It seemed too good to be true and how thankful to God they were for a place in which patients needing an operation could be cared for. The women's dispensary was now moved to the new house, giving much more privacy and room for the work.

No money was given from America at any time to begin hospital work in Busrah till the gift of The Lansing Hospital came in and it was built in 1911. As the work increased it paid for its own progress. Whether the women's medical work could have early stood alone or

not is unknown, as, from the first its finances were so closely connected with the men's medical work. Up to January, 1911, about five hundred dollars were given each year for drugs and other expenses of Busrah medical work. But for some years before 1911, the balance paid back into the general treasury of the Mission was much more than that given by the Board at home. The women's medical work did its share in raising funds. As the work increased it paid for its own progress. When a sort of hospital was started next door to the house of the doctor there was as yet no permission from the Turkish Government to carry on a hospital. But as a door was opened between the residence and the house used as a hospital, in case of complaint, the doctor could claim that the patients were really living in a part of his house and in a way as his guests. A little room was fitted up as an operation room and here, as time went on, all sorts of operations were performed for women as well as for men. There was not much privacy for women patients in the hospital. One could only set apart a room or two as needed for them. Hence advance in numbers was slow. Much of the time of the woman doctor was given to seeing that both men and women cases were properly nursed and cared for. No suitable man nurse could be found. Nurse Mary did well but had had very little training in the care of operative cases. The number of women in-patients in the native house used as a hospital never rose to over forty-five, as far as is remembered, but during the year when the work was transferred to Lansing Memorial Hospital, the number rose to ninety-three. This may seem very small to those accustomed to the large numbers of in-patients in Indian and Chinese hospitals, but it means a great deal among Moslem women in Arabia. The number of treatments for women in dispensary work in 1911 was over seven thousand.

Many out-visits were made from year to year in the homes of the people and much suffering was relieved in this way. From the first it was planned to combine evangelistic work with the medical, not only in dispensary, but in the homes. So the Bible woman, Jasmine, early began to follow up dispensary cases by visiting them and teaching them the Bible in their homes. After Miss Scardefield came to Busrah, she often went with her. The woman doctor tried to follow up this work but did not have much available time to do so. She counted it a great privilege when she could snatch a few hours to visit in the houses of the women. The great difficulty was to stop and get back home again in time for other duties, the work was so fascinating. At one time it was attempted to teach all the girls who came to dispensary. Jasmine carried on this miniature school in a room adjoining the women's dispensary. But it was very difficult to get the girls to come regularly and it was given up after a time for more house visiting. Sunday Schools were also started in the houses in several quarters. This work was a great joy and felt to be profitable. In the summer it was attempted to get the children from the different quarters to come to Sunday School in the Mission House but the numbers of children thus reached were never so large as when we went to them in their homes.

In 1907 Miss Scardefield was appointed to assist Mrs. Worrall in

medical work and did good and effective service. When Mrs. Worrall went on furlough she filled the same post under Dr. Bennett. Mrs. Vogel was at that time appointed as nurse in the hospital. When Miss Scardefield went home on furlough Mrs. Vogel had charge of the dispensary for women under the direction of Dr. Bennett, as well as being the Superintendent of nursing in the hospital. During this time Dr. Bennett secured land for the new hospital and soon after a permit for the erection of such a hospital. On the return of Mrs. Worrall to the field in 1909, she was again appointed to women's medical work in Busrah.

During all the years in which hospital work was carried on in the native house in order to make the work self-supporting, the utmost economy was practiced. Necessary utensils were made out of old oil tins, cupboards and tables were made by native carpenters. Even when the hospital work was transferred to Lansing Memorial Hospital, the only proper equipment on hand was the nice operating table given by our beloved Secretary of the Woman's Board for Arabia, an operating stool donated by a friend, and a Kny Scheerer sterilizer for which money had been collected by Dr. Zwemer. The beds were iron cots made by native blacksmiths in Bombay, and painted white to look appropriate. But plenty of white enamel paint on tables, beds, cupboards, etc., caused the remark of one visitor, "Oh, you have many new things." But oh, what a comfort it was to move into large airy quarters after all the years in hot, stuffy rooms, and working under such great disadvantages. The patients appreciated the change too, for in less than a month after the new hospital was opened, there were twenty-six in-patients. Yet it took some time too for people to find out where the new hospital and dispensary were. During that summer there was a severe epidemic of cholera which kept the medical staff very busy. In the fall of 1911 the University of Michigan Christian Association began establishing its work in Busrah, Mrs. Bennett, being a graduate of that institution, was appointed in charge of the women's medical work there. She has carried it on up to the present and it is advancing steadily in every way. Financial affairs have increased in both men and women's medical work till not only have all the expenses of a dispenser's training for a four years' course in Beirut, as well as all the running expenses of the hospital and dispensary been paid with a good balance over at the end of the year, but this year an American nurse is to be supported from funds locally raised. Miss Holzhauser is from The Michigan University Training School and is showing what can be done by a loving consecrated nurse from America. Also another Indian nurse has been added to the staff. Now patients can have the very best of nursing which they needed all the time and the lack of which fully doubled the work of the woman doctor. A strong evangelistic work has been carried on in dispensary and hospital all these years, and is still continued. New opportunities are constantly opening up, and all classes are having the Gospel preached to them, Arabs of town and village, Turkish women, many Jews and native Christians, of many classes, as well as a few Persians. Many women from the Arab tribes come from long distances.

In Busrah, as in our other stations, the Gospel of loving medical service for women is being printed constantly in new editions, and can be read by even the most ignorant. May many soon claim all these truths as their own and claim allegiance to our Lord and Saviour, Jesus Christ.

An "At Home" in Arabia

MISS JENNIE A. SCARDEFIELD

"Where are you going?" asks a Bahrein Arab woman of a group of friends she meets passing along the road.

"We are going to the Khatun's house. ("Khatun" is the Arabic word used for "lady missionary.") She promised that if we came on Thursday she would show us something that would make us laugh. Come with us and you will hear words of welcome on every side, for the three khatuns will be glad to see you."

Now the group enters the missionary compound and finds their missionary friends waiting to receive them.

"Peace be upon you!" "Upon you be peace! We are glad you have come! No, do not be afraid, there is no man about, and all here are your friends."

Among the assembled women is Tafaha, whom many of our readers will remember, the same bright, cheerful Jewess, still helping others. She herself has passed through much trouble and she knows how to speak a word of cheer to those who need it.

Here also is Rahma, who was so ill in the hospital. She looks much better than she used to, and what a happy face she now has!

And now the games have begun. A game of "fish pond" is in progress. We hear such exclamations as "How funny this game is!" "They look like real fish!" "Oh, I have caught one!" How they all laugh and enjoy the game!

The room is now full of guests and we play a game all together. What a happy lot, Christians, Jews and Moslems! The Moslems have forgotten to be afraid or suspicious and are joining in with a freedom we never thought possible. Now we play "poor pussy." One of the lady missionaries shows us how we are to be "poor pussy" and *not* laugh. Just then how they *do* laugh! There are some quiet, elderly women. We throw the ball to them. Ah, they, too, are now playing like children, throwing the ball and laughing.

We have laughed so much over the games that we are glad to see the tray brought in with glasses of hot tea and some sweetmeats. The spirit of play continues even while the refreshments are passed.

A quiet group sit near a picture of "The Feeding of the Five Thousand," and when the khatun comes near they ask many questions about the picture. Then they hear of the hungry ones being fed. They cannot understand it all, but exclaim, "Oh, how wonderful!"

A few more quiet games are played, such as crokinole and tiddley-winks, and then all begin to look about for their veils and cloaks. With many salaams they take their leave, saying, how much better

they feel now than they did when they came in, and certainly they will try and come on Tuesday to the women's prayer meeting.

Dear friends in the home land, pray for these sad, timid sisters. Give them your loving thought, and when you are asked to help fill the mission boxes, remember that games which have given you a happy, restful time will do the same for your sisters in Arabia.

Mission News

Mr. Pennings has gone home to America on furlough. He is traveling by way of China and Japan and expects to visit the stations of our Mission there. Surely our people in the churches at home will be glad to meet him and to hear from first hand the latest news about the work in the stations here. Amara station and its work is at present under the direction of the missionary in Busrah.

Bahrein school is steadily increasing in numbers. The evening school for the young men of the town is appreciated and many attend. Almost all those who attend during the day and evening are Moslems.

The Arabs of Oman are still unwilling to submit to the new ruler. There has not been any fighting but they threaten to come and take the important towns inland and to come to Maskat. This uncertainty makes the roads unsafe so that the missionaries cannot yet venture on tours.

The missionaries of Busrah schools have spent the short spring vacation in visiting the homes of several of their pupils. Both the schools there have gained in their attendance and more than fifty per cent. of the scholars are Moslems.

Maskat station has completed the building of the dispensary for medical work among the women of Maskat city. This work has long been contemplated and the people will appreciate the building now finished and ready for the work.

Dr. S. L. Hosmon has passed all her language examinations in full, and is in charge of the medical work for women in Maskat city. The new dispensary of that place has just been completed and is under her care and direction.

One of the teachers of the Busrah boys' school has gone to his people up in the Euphrates country to spend a well earned vacation. He has a brother who is pastor of one of the Arabic churches under the care of the American Board. He has another brother who is teacher in the Mardin High School.

Linga, an out-station of Bahrein station, has been visited by missionaries and colporteurs. A colporteur will live there for some months.

A colporteur of the Amara field has gone to his home on a vacation. He will spend some time with his people and when he returns to Busrah bring with him his family.

The British and Foreign Bible Society is about to open a Bible Depository in Busrah. This will bring the center of Scripture distribution nearer at hand, and will facilitate the delivery of Scriptures to the different stations in Arabia.

Bahrein girls' school has taken up its quarters in the house which formerly was occupied as a residence by the missionaries. The change was made in order to entice more of the girls to attend who for fear of the people would not come to the Mission house.

Sheikh Mubarek, of Kuwait, has been showing his people lately what his feelings are towards the missionaries by entertaining some of them in his early summer camp about eight miles out of town. Everything he had was at their disposal; their tent was pitched next to the Sheikh's and they were driven out from town and back in the Sheikh's brand new French motor-car. This invitation was a public compliment which cannot be ignored by those in Kuwait who are ever seeking to belittle what we do and to maintain enmity between the missionaries and those in authority. It is a case of "him whom the King delighteth to honour."

Those who look forward to the occupation of the interior of Arabia are glad of any incident which seems to show that that day may not be so far distant as we sometimes fear. Abd-el-Aziz bin Saud has been in camp within twenty miles of Kuwait. He is the man who believes in Arabia for the Arabs and who last year descended from the uplands of Nejd and drove the Turks out of Hassa. He came to the vicinity of Kuwait for state reasons and was in camp some ten days. It rests with him to say the word which will eventually welcome us into the heart of the Nejd and so the doctor in Kuwait was delighted to receive a very cordial invitation to come out to his camp to treat him for a slight attack of muscular rheumatism. Many of his men also needed attention, being down with fever, the result of a recent visit of the Sheikh's to fever-stricken Hassa. The reception was even more cordial than the invitation and the doctor spent one of the pleasantest days that he has ever experienced in Arabia.

Arabs are being brought more and more into touch with modern civilization; several light-houses of the very latest pattern have been erected on dangerous points on the ocean highway between India and the Persian Gulf. It is only the other day that there was not a light between Karachi and Busrah and navigation was correspondingly difficult. The British India Steam Navigation Co. is putting a fleet of new steamers on the Gulf, which are all equipped with "wireless telegraphy." Wireless stations have already been erected at several points along the Gulf and as soon as the new agreement between England and Turkey is signed and published, Kuwait will be given a regular post-office, and a wireless station will be installed.

The palaces of the Sultan of Maskat and of the Sheikh of Kuwait have for some time past been lit with electric light, while the motor car belonging to Sheikh Mubarek is giving the Arab some idea of the speed of modern travel. The railway which will unite Constantinople, Baghdad and Busrah is being steadily pushed on to completion.

A friend of the Mission has presented the equipment needed for the new hospital at Kuwait.

Mr. and Mrs. C. H. Shaw and Alfred, left Busrah April 25th. Mr. P. C. Haynes is remaining in Busrah and endeavoring to continue and build up the firm's business.

Princeton Theological Seminary Library



1 1012 01465 2129

FOR USE IN LIBRARY ONLY
PERIODICALS



for use in Libraries only

